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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

A PRAYER FOR REMEMBRANCE

God of the Heart and Hand,
Teach me to understand!
I have forgotten in the long, long years
All of my little childish hopes and fears;
It is so very, very long ago
Since I was in the world the children know;
I have forgotten what I used to play
And dream and do in that far yesterday,—
All the wide wonder of my childish eyes
Since I have grown so old and worldly-wise.
Yet now there come with faces raised to mine
These little ones. Dear Father, they are Thine.
Teach me to lead them to thine own true light,
Help me to guide their little feet aright!

God of the Heart and Hand,
Teach me to understand!
I know so little of the thought that lies
Back of the shining of those childish eyes;
I guess so little of the wonder there
Under the curling of the sunny hair,
It is so very, very long ago
Since I, too, knew the things that children know.
Yet hast Thou given them to me to lead.
Out of Thy wisdom grant me all I need,—
Patience of purpose, faith, and tenderness,
Trusting Thy perfect love to lead and bless.
Help me remember,—ah! for this I pray,
Make me again the child of yesterday.
God of the Heart and Hand,
Teach me to understand!

—*Marion B. Craig.*
In the Sunday School Times, Oct. 5, 1912

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXX THURSDAY, OCTOBER 31, 1912. NUMBER 9.

NEW GODS FOR OLD

Their God was a god of fire, aloof on a great white throne,
Where a chosen angelic choir sang praises in monotone.
His pity was tyrant's pity. Their tears were bondmen's tears,
And bolts from his luminous city sowed earth with griefs and fears.

Our God is large like the ocean, and we are the waters that run
With a sure, eternal motion to be with a greater at one.
We may scavenge the dross of the nation, we may shudder past bloody sod,—
But we thrill to the new revelation that we are parts of God.

—Robert Haven Schauffler.

"A Church Ruled by a Commission," is the way the *Literary Digest* describes the present government of the Christian Science Church. The five directors are described as "residuary legatees of Mrs. Eddy."

A rest room for rural women is one of the new things in "civic enginering." Why should there not be engineers civic as well as engineers mechanical, electric, etc.? At Sauk Center, Minnesota, the city has bought a property for this purpose. The building contains a large living room with flowering plants in the window. The matron has a vegetable garden in the rear. Luverne, Minnesota, and Dayton, Illinois, are other towns where the experiment is being tried. Farmers at these points are getting in the habit of driving to the rest places to let off their wives before proceeding to business. Doubtless the business will be of a more legitimate character and more speedily dispatched from the fact that the wives have come into town with them, and that when they get their business done they will be waiting at the rest room for their husbands to come and take them home. It is a good thing all round.

After election and the "brain-storms" connected therewith are past, is a good time to send for a bundle of pamphlets from the World Peace Foundation, 29-A Beacon street, Boston. These pamphlets appear monthly. They can be received, we believe, for the asking, but our readers will feel better if they enclose something for postage. These titles are suggestive and educative: "The Forces that Make for Peace," by William J. Bryan; "Neutralization—America's Opportunity," by Erving Winslow; "William T. Stead and His Peace Message," by James A. Macdonald; "The Right and Wrong of the Monroe Doctrine," by Charles F. Dole; "The Truth About Japan," by John H. DeForest; "The Drain of Armaments, A Series of Tables," by Arthur W. Allen; "The World Peace Foundation, Its Present Activities," by Edward D. Mead, with a foreword by Edwin Ginn, the founder. Send for them, read them, lend them, and give them away. They will do good.

Now that the presidential "campaign" is practically over, the words of William J. Bryan can be read without partisan bias. We print them as being words fraught with profound religious as well as political significance. What a great fall of the noble was that, when the United States fell into the ambition of becoming a "World Power,"—a power spelt with a capital "P," at Manila Bay! What a great rise of the noble will it be, when it adopts the program here stated by Mr. Bryan, a program that finds its more ancient statement by the great prophet of Jewry, who foretold the coming of the nation that would "beat its swords into plowshares and its spears into pruning hooks." A program that was again insisted upon by the Nazarene Master who said to Peter, "Put up thy sword:"

> Our people ought to try to get agreements with other nations to do the things that are right. But I do not believe that this nation ought to wait for any other nation to agree to do what is right. It ought itself to do what is right. If this nation announced to the world that it would not spend its money getting ready for wars that ought never to come, that it had faith in the good intent of other people, and it expected other people to have faith in its good intent, do you think our nation would suffer for that? The building of these great battleships, these preparations by Christian nations to fight one another, is a challenge to the Christian civilization of the world. I believe that this nation could stand before the world today and tell the world that it did not believe in war, that it did not believe that it was the right way to settle disputes, that it had no disputes that it was not willing to submit to the judgment of the world. If this nation did that, it not only would not be attacked by any other nation on the earth, but it would become the supreme power in the world.

We fear our readers have forgotten the report of the editor's experience in visiting the colored schools of South Carolina last March, which was published in the editorial columns of this paper of May 2, 1912. The impressions then made have been deepened by later reflection and further information. We know of nothing either North or South that has thrown more definite light upon the vocational problem, as concerned with the education of children, than the achievements of the School Board of Charleston, S.

C. We are in receipt of a letter from the Vocational Director saying that the city has recently turned over to the Colored Industrial School, for use in teaching agriculture to the pupils, a tract of land containing nearly ten acres, and is sorely in need of equipment. The financial situation is not difficult to understand. Charleston, which has scarcely yet recovered from the devastation of war, is doing heroic work in its public schools, both of white and black. So far as we know, the colored schools have received a recognition and a degree of attention from the white citizens that is nowhere else to be found. Colored children are taught by white teachers, paid out of public money, and many of these teachers are native citizens of Charleston, and they are backed by the most sympatehtic and active co-operation of the board. Is there not some way of reaching a few men and women, who have pocket-books, in the North who feel that they should share with the people of the South this great responsibility, who will help in this constructive work and make effective this generous provision? From personal inspection and an inside view the editor of UNITY heartily indorses the petition and would enforce it as a claim upon we people of the North. He will be glad to consider farther this problem by private correspondence with any interested parties.

Some very right minded and eminent people in and around Boston have started a monthly publication under the name of "Church and State," to be devoted, according to the headline, "To the Preservation of American Institutions," the first number appearing in September. The manifest purpose of the paper is to marshal the forces of Protestant and independent thinkers against the real or alleged encroachment upon American institutions by the Catholic Church. For in the United States the only danger of encroachment upon the prerogatives of the State by the Church, seems to be expected from the Church of Rome. Perhaps there is cause for apprehension. Certainly the United States, particularly in her large cities, presents a most perplexing situation both to Catholic and Protestant. The theory of education that insists upon religious instruction as a necessary part of the child's development lays a tremendous burden on the shoulders of those who must needs, in order to to be true to their convictions, sustain at immense cost the Parochial school education over and above their contribution through taxation to the maintenance of the public schools, which they cannot use. Every liberal minded Protestant must sympathize with the perplexities of the Catholic; and many liberal Protestants are ready to concede that theoretically the contentions of the Catholic Church are right. Anyhow the Catholic conscience, as well as the Protestant conscience, must be respected. There is an adjustment needed not yet reached, perhaps it is not yet in sight, but the road to it is not the belligerent road of the warrior but the pacific road of the philosopher. To the cautious mind of the thinker, something ought to be done about it, and it ought to be done in the right, not the wrong way. The editor of UNITY fancies he knows of one or two simple steps that might be taken that would greatly ameliorate, if not remove, the stumbling block, but inasmuch as few if any will believe his suggestions practical, there is little hope of their being tried, so there is no use of presenting them—at least not just now!

The citizens of Chicago are enjoying the rare privilege of witnessing a rendition of Maeterlinck's "The Blue Bird," the staging of which is worthy the delicate touching and suggestive fabric of the dramatist. The play perhaps is sufficiently interpreted by an intelligent reading, but certainly the charming combination of fancy and morals, shot through and through with spiritual insight and ethical inspiration; the happy combination of artistic and religious feeling, and the subtle delicacy of Materlinck, finds most charming interpretation in the theatrical performance. It was designed as a play for children and by children. It is simply a bit of typical fairy lore snatched from the folklore of Germany transfigured in a poet's brain. It is a play of symbols but only as all fairy tales are symbolic. The face value of the drama is sufficient without seeking for the secondary interpretations or esoteric significance. It is a painful disillusion to watch the exquisite movement and charming action of these little children on the stage, in the presence of a factory inspector, who is there to stand between the little ones and their dangerous if not destructive employer. The writer finds himself, of course, in strong sympathy with all legislation looking toward the protection of childhood, but he finds himself also an admirer of such a combination of, and for, childhood as is found in the performance of "The Blue Bird;" and he cannot but believe that a way should be devised by which the little ones can be so chaperoned, their health protected and their rest secured, that they may be able, without injury to themselves, to do this high missionary work in the cause of childhood. Laws are necessary, but there is a flexibility in life, and "circumstances do alter cases" so often that the champions of law may well guard themselves from too severe a literalism, lest they be found endangering the inspirations of life which they mean to protect. It is a matter for investigation as to whether these children are hurt or helped by this touch of the ideal, this entering into the romantic, this emerging for the time being out of homes none too ideal, and out of conditions perhaps much worse, rendered depressing if not brutal by the very absence of the dream life from which the

law would guard them. We are not sure from present knowledge whether our sympathy is with the factory inspector or not, but we do know that we believe in such poetry and such action as is found in "The Blue Bird."

The readers of UNITY may not always have agreed with the words of our vigorous editorial associate, Edwin D. Mead, but they are always impressed by his sincerity, helped by the clarity of his judgment and the forcefulness of his contentions; and so they will be glad to read the following extract from a leaflet issued last week, setting forth the reasons why he gives his support to Woodrow Wilson, which fairly states, also, the reasons why many other Independents are moved to give their ballot to the ex-president of Princeon University and the governor of New Jersey. After dwelling on the negative side Mr. Mead says:

It is not chiefly for negative reasons, however, that independent voters like myself support Mr. Wilson, but for positive ones. We hail his election as promise of the country's redemption from the gross evils of protection, from the heritages of imperialism, and from the navy craze. The extravagant protective system into which this country has gradually been betrayed is the source of incalculable special privilge and political corruption, and is an offense to civilization. Its whole philosophy is wrong, fostering exclusiveness and international hostilities instead of the interdependence and co-operation which the modern world demands. The truckling to it was as discreditable to the real Progressives in Colonel Roosevelt's convention as their sanction of his subservience to the southern prejudice and discrimination against the negro. There is no hope of emancipation through the Republican party. Its controlling conditions here are all bad and its controlling interests are too powerful. The wholesome utterances of Mr. Wilson are at least in the line of true principles and have the relish of salvation.

There is no hope that the Republican party or that Colonel Roosevelt would undo the Philippine iniquity, while the Democratic platform and the Democratic majority in Congress give distinct assurances of setting the republic once more right before the world. Aside from the flagrant injustice for which we have been made responsible, our continued occupancy of the islands, in view especially of the almost universal dissatisfaction of the inhabitants with our sovereignty, is a menace to our own national safety and to the world's peace. In time of peace it involves us in the maintenance of a greatly increased standing army to guard these over-sea possessions; and in time of war, if war should ever come, especially with any Pacific power, the islands would be the first of our territories to be seized by a hostile nation. Our conquest of the Philippines and the maintenance of our sovereignty there have cost us directly and indirectly probably a billion dollars. Do our people realize what this means? A high naval authority has said that but for our exposure and vulnerability in the Pacific, by reason of our possession of the Philippines, our navy might safely be reduced one-half. That occupation has been the chief occasion of the portentous increase of our naval and military expenditures during the last dozen years.

* * *

Our military expenses altogether have advanced so rapidly during these fifteen years of Republican administration, beginning with McKinley's conquest of the Philippines, that today they amount to more than two-thirds of our total national income. If we consider simply this economic problem, with no word upon the commanding moral issues involved, the reforms broached by Colonel Roosevelt and his platform become almost insignificant beside it; and Colonel Roosevelt was not only the chief opponent of President Taft's treaties, which promised here such distinct advance, but has done vastly more than any other man in the country to promote the navy craze and the fighting spirit among our people. It is precisely here, where the country chiefly needs relief and reform, that the Democratic party offers hope. Mr. Wilson has declared his warm sympathy with the international program, and has for years taken advanced and high ground for arbitration. The Democratic majority in the present Congress declared overwhelmingly against any appropriation whatever this year for additional battleships, compromising upon one dreadnought only when forced to do so; and there is reason for hope that Mr. Wilson's administration would inaugurate measures which would lead the nations to a united policy of reduction of armaments, for which the world waits. It is in this hope at least that many of us who support Mr. Wilson are acting; and we do it the more confidently because of the strong support of Mr. Bryan, whose position in the Democratic counsels is so central, and who we trust may have high place in the administration.

"When This Cruel War Is Over"

UNITY does not pretend to keep itself aloof from political discussions and the agitations connected therewith, but it does deplore the hardening and embittering effect of this quadrennial intoxication when men and women grow bigoted concerning the parties and measures which they espouse, and insolent and unjust to the men and measures they oppose. The ante-presidential election days are trying days to the lover of fair play; to the friend of intellectual and ethical justice,; to the judicial mind, that knows that none of the candidates are as bad as their opponents paint them; and none of the issues are so profound and fundamental in their partisan presentation as the spellbinders lash themselves and their audiences into believing. And if this "judicial mind" is old enough to have a memory, it rests assured in the thought that none of the calamities predicted before the election come to pass in a degree to bring about the catastrophies predicted; and he also remembers that all the high promises and millenial movements and achievements promised by the party elected are soon lost sight of, if not promptly forgotten.

In saying this we are not yielding to any pessimistic reaction against democracy and popular government. On the contrary, we believe that democracy is the hope of the world and that the United States is on the picket-line of progress, the battle-ground, not of bullets, but of ideas, and still more, of civic ethics and political morals.

UNITY has not been an indifferent student of current politics, but it deplores the intensity of partisan spirit, and for the time being the apparent slavish-

ness of intelligent people to "platforms" which at any other time this same intelligent people would realize are conglomerates,—scarcely anything so permanent as to deserve this geologic symbol, rather let such a platform be compared to a grandmother's patch-quilt,—a make-up of pretty, particularly bright odds and ends, put together in order to catch the eye and something to kill time with; or, to preserve specimens of that which once entered into dresses and other garments used for protection.

After election day the voters will recall with regret that the real political issues such as touch profoundly the well-being of the community did lie far beyond the reach of the politicians who tried "to save the country" on the stump.

Some of these it is well to enumerate for post-election reflection.

The great pressing question of the liquor business. Not the passion for intoxicants found in diseased stomachs, but the non-alcoholic passion for profits that accompanies the acute greed of far-sighted business men and sagacious combinations of capital, represented by the brewery and distillery interests of the United States, backed up by the scarcely less potent and none the less vicious combinations, commercially considered, of the tobacco and social evil combines. These issues stand in the forefront of the nation's interest and yet the three great parties evaded and avoided any discussion of the same.

Then there is the great ethic and economic problem of labor,—how to level up in the economic world; to reduce the idle industries of the favored and the costly "needs" of the over rich, in order to give the mass of toilers with brains even more than with hands, a fair show of living above the line that weakens the body and depresses the spirit. There is plenty of discussion as to the cause of the high cost of living; a lot of prattle about the rights of labor and high wages, but little heroic recognition of the fact, by either of the three great parties, that there is in the United States an alarming growth of the parasite class, both men and women. These misuse the wealth that never ought to have been accumulated by the manipulation of labor and the fruits of labor; the wealth represeted by stocks and bonds, where millions form the unit of count. After the election is over will our statesmen, politicians and platform makers apply themselves to the high task of analyzing the multi-millionaire? What does he mean scientifically, ethically, politically? How comes he, when and where, and how is his existence justified?

And again, after election, let it be frankly admitted that all three of the parties tried to avoid an ethical recognition of the unsolved race problem. There is an element of insincerity, an ingenious, not to say ingenuous, attempt to ignore the logic of the Emancipation Proclamation, and to forget the duty imposed on would-be civilized nations by the logic of those higher and more ancient documents—the Declaration of Independence and the Golden Rule.

Perhaps in no direction has there been so wide a breach between the "political wisdom" and the ethical and philosophic conclusions of all thinking men, as in regard to the tariff perplexities. It is hard to find a thinker in any party who will not frankly admit that free trade, absolute and unqualified, is the demand of international politics; and that no national problem can be justly settled that does not reach an international solution. "Infant industries," "protection of our own trade," and crocodile tears shed over the sufferings of European laborers; or, unctuous congratulation over the conditions of American labor, and the hiding behind the specious mask of "tariff for revenue," notwithstanding such revenue is demonstratably rooted in wastefulness as well as wickedness,—all superficial arguments and soothing words—they will count but little in the post-election meditations of the true philanthropist and the consistent humanitarian; and the demands of a patriotism that ignores or evades these tests is very unpatriotic.

Lastly in our count, but foremost in the needs of the world, is the problem of disarmament of the nations, the pacification of the civilized world, the putting an end to the horrible wastages of war, which wastages and horrors are continuous in the history of all the nations of Europe and America. If the cost was only in battle times the situation would not be so humiliating, but nations that are not at war and insist that they never mean to be at war, are continually preying upon their own vitals with these horrible expenses.

To recapitulate our post-election charges, then, are that neither of the three great parties faced frankly and squarely any of these real issues in the true politics of our nation: the drink and attendant debasing industries; the labor question and the economic meaning of vast fortunes; the race question involving the gross violation of the rights and prospects of the colored men and other junior races, the brotherhood of nations as rooted in the free trade of the world; and the great "war against war," the desolation of battleships, and the relieving of the toiler and the producer of the back-breaking burden represented by the soldier, his cannon and the devil-ships of war.

But this temporary abandonment, more or less reluctantly, by all the leaders for campaign reasons, will not last, and their abandonment is not very profound. Whichever is the successful candidate, be it Taft, Roosevelt or Wilson, he will find himself on the fourth day of March next—compelled by oath and by inclination, by the contentions of the competent as well as by his own chastened judgment—facing these funda-

mental problems, and he will find then, if he has not already realized it, that none of them run parallel with the party lines which now try to confine him; and none of them are adequately represented, or honestly faced, by the "platform" upon which he now stands, and which he probably realizes is made of very thin boards, barely strong enough to stand the pressure until after the fifth day of November.

So beforehand UNITY is prepared to congratulate the successful candidate, whoever he may be. He enters upon a great responsibility; it is for him to lead if he will, on these high lines, to be pushed if it must needs be in the same direction. A good president can do much to advance progress along these lines, and a bad, weak or foolish president cannot do much to hinder progress on these lines. In any case the nation is safe so long as it is lured by these ideals. In any case the President-elect will be measured, not by his *ante*-election bumptious promises, but by his *post*-election achievements.

Whoever he may be, let him promptly put aside the lure that has wrought such mischief to the reputation of our Presidents, of a second term, or perchance the dream of a fourth term. One term, we wish it were six years instead of four, is long enough to exhaust the resources of a good President and to exhaust the patience of the people with a weak President.

THE TRAVAIL OF THE WORLD

Why are the nations in travail to the utmost ends of the earth?
From the East to the West what signs are these? What Saviour struggles to birth?
China wakes from her age-long sleep, for the Land of the rising Sun
Has shown the East she may vie with the West for the cargo and the gun:
Yellow and swarthy, Mongol and Moor,
You shall reckon with these, my son.

Who shall bind the East to the West? Who shall make one these twain?
The Buddha Lord—the Enlightened One, or He of the Jordan plain?
Allah's Prophet, or He who of late by the foot of Carmel trod,
Persia's holiest Son who shone forth with the splendor of God?
Never the East shall cleave to the West
Till the gods share the same abode.

The Moslem from the Koran hears the Truth that he must learn;
The Hindu in the Vedas sees the Way his feet should turn;
In Moses and the Prophets the Jew restores his soul;
The Christian in the Gospel finds the Life which is the Whole;
And all may read the self-same speech,
No matter what the scroll.

That God is one; that men are one; that Faith is ever the same;
That Love is still the nearest word to hint the nameless Name.
This is the Creed of the East and the West when you plumb to the depths, my son,
For the Word of the Lord is Unity, and the Will of the Lord shall be done.
Hands are black, white, yellow or brown,
But the hue of the heart is one.

—*Harold Johnson.*
Secretary Moral Education League, London.

THE PULPIT

"A Man's Foes"

A SERMON BY REV. ALEXANDER WEBSTER OF DUNDEE, SCOTLAND

To the Gospel writers, Jesus is an Oracle, an Avatar, a Doomster, with power from on high. Matthew sets him in the light of the ancient Scriptures and gives him the prophetic air and tone.

There is a Deific atmosphere around the patriarchs, a Deific authority in the rod of Moses, and the word of the Lord is on the lips of the prophets. So Jesus is equally God-commissioned, is made to speak with heavenly unction and has the regal manner. "Verily, verily, I say unto you;" "I am come;" "It hath been said, but I say." That is the Hebraic style. It may be that Jesus caught the manner of the prophets unconsciously. He had the same kind of inspiration, and naturally spoke in their lofty, oracular way. Like them, he was against priestism, anti-Mosaic.

The words, "I am come to set a man at variance, and a man's foes shall be those of his own household," are set in prominence by Matthew, though they reprove the Hebraic egotism and exclusiveness. As they stand accompanied by "a sword," the words sound harsh and heartless. They introduce domestic strife and make the home bellicose. They incite quarrelsomeness in society, suggest an armed frontier and formidable lines of battle ships. "I come not to send peace, but a sword," sounds like an announcement of ceaseless warfare between man and man, and nation and nation.

I think the clue to the meaning of the hurtling words lies in the fact of the uniform in which Israel had clad itself. Jesus discerned the monotonousness of Hebraic character, and the narrowing and weakening exclusiveness of Hebrew life. The Hebrews imagined themselves chosen of God to be a peculiar people, reserved, and apart from all others. They kept themselves aloof, independent, superior. They made it a rule not to mix with other nations, but to retain their own peculiarities unchanged, and so were unmistakable in feature, dress, and speech. They were conservative of habits, tenacious of traditions, proud of their loyalty to their ancestry. Their life as a people had not been progressive. They had resisted everything tending to alteration and preserved their orthodoxy as their very life.

In the day of Jesus, the Pharisees were sticklers for the old, stiff against any innovation affecting ceremony, costume or custom, and thus were keeping out the regenerative influences and encouraging the fungus of decay. It is likely that Jesus was roused to protest hotly against what seemed to him suppression of soul, and a doom to spiritual death. In the words regarding variance there is a blazing outburst of his indignation in view of the narrowness, cagement, monotony and actual soullessness to which the Jewish people were subject by their own infatuated egotism and bigtory.

He saw the inhumanity of the Hebraic egotism, the absurdity of its jealousy, the suicidal effect of its closeness. With all their desire for unity and supremacy, the Jews were pithless and enslaved.

They had lost prestige, forfeited their country, and were permitted a temple only by political tolerance. Claiming to be the holy and crowned people, they were diseased and sceptreless. Jesus sought to introduce health, spontaneity and spiritual character. He saw that the cake of custom needed to be broken up, and gave notice of the breaking up forces. He drew the sword of moral vigor against the conceited Judaism and sought to exterminate its selfishness.

But so much has his action been mistaken that Christianity, as established by dogma, has upheld what he sought to destroy. It is Hebraism over again, with all its narrowness, barbarity and bigotry. It has maintained another closeness which has proved as detrimental to spiritual life as that of Hebraism, and the variance desired by Jesus has been prevented. We need more than ever to experience his sword.

Whether Jesus noted the physical evil effects of the inbreeding of a self-reserved people or not, he certainly observed the spiritual effects of the Hebraic selfishness and pronounced against it.

We need not credit him with a knowledge of the law of variation with which science is now familiar, nor imagine that he had made a study of ethnic motives, but we may well believe that, as a student of the tribal feeling of his own race, he saw the defects of an egotistic nationalism. He divined that admixture, cross-fertilization, exchange of ideas, in a word, *variation,* was needed for the upkeep of human life.

For ages, the Hebrews had intermarried, and kept out from their blood all foreign tincture. Hating the Egyptians, averse to the Canaanites, indignant at the Babylonians, and wrathful with the Romans, they rejected everything belonging to them as pollution. Jesus practically said, "Open your houses, your synagogues, your Temple, to the wider human influences. There is much good in other nations which you should assimilate. Stop suspicion and welcome strangeness. The Hebrew blood is stagnant and needs stirring: the Hebrew thought is parochial and needs widening."

The Pharisees were shocked, the Scribes scowled, and the Chief Priests took counsel to destroy the daring innovator!

Scientists have discovered the natural law of variation in the vegetable and animal kingdoms and declared it to be highly evolutionary. Anthropologists have found it at work among mankind and seen how it tends to moral progress.

There is a necessity for a certain amount of selfishness in the maintainence of individual life. In order to attain to any high degree of character, the organism has to be conservative to its native qualities, to consider itself chiefly, if not entirely, as contradistinguished from every other. That self-regard is characteristic of the lower animals, but when we rise in the scale we find a regard for others counteracting the selfism. When we get up among the vertebrates we observe compassion working, and in man there is a distinct personal sympathy with his fellow, an intellectual capacity to recognize the essential kinship of the brother.

Man inherited the suspicions and animosities of the lower creatures, and it is only after ages of moral experience, and rationalized judgment, that he has been enabled to subdue antipathy and treat his fellow unselfishly. The problem of civilization is the co-ordination of selfishness and otherness, the practical equalization of different individualities and species. The advanced nations are those who have accepted the law of variation and established respect for differences.

The Hebrews were practically at the lower selfish stage. They made conformity their rule, and insisted on it minutely. They allowed intensification of likeness: the Pharisee could make his phylactery as large as he pleased, provided it did not vary from orthodoxy. When a tribe shuts itself into its selfism it constricts its life. Its health as a unit depends on its openness to all vital influences, and it becomes demoralized by isolation. A nation lives most highly in international conditions.

We may not suppose that Jesus disliked national assertion, or was against personal self-respect; on the contrary he admired strong national character and definite individuality, but what he deprecated was national autocracy and individual arrogance. "Sanctify yourself," he said, "but love thy neighbor as thyself."

He accepted the monotheism of his race while he abhorred the dogmatism with which it had been asserted, and had no sympathy with the retention of primitive forms of worship. As under the *genus homo* there were different species of men, so under the generic term *Religion* there were different religious ideas and modes of worship. If the Greek or the Roman could not enter the Jewish Temple to worship, he respected their thoughts as legitimate variations in human adoration. He could not call Plato, Marcus Aurelius or Seneca irreligious. Polytheism had its truth as well as monotheism. The "only living and true God" needed to express himself in myriad manifestations. A Deity whose character could be shown all at once, and seen at a glance, would become tiresome. The Hebrews are an example of a people whose selfism choked their soul. Given a people with an idea in itself right, but who hold it dogmatically and will allow no modification of it, you will find that it fails them at length. In the world of ideas, increase of intelligence, constant influx of inspiration, the comparison of varieties, is needed; and if these be not there, but only a bigoted attachment to one idea as final, the mind is but a barnacle on a rock, fixed fast enough but low in organization and sensation.

Every pulsation of life is of the nature of a challenge to being, a call to make choice of material and decision as to conduct, and the truly vital organism grows by selection and practice. Every circumstance and event claims consideration, and by its thoughtfulness amid the various emergencies, the mind builds itself up. If its experience and range of thought are restricted, the mind is low in structure and poor in quality. Every principle which appears before the mind asks understanding, apprehension, judgment and decisiveness. Every truth comes as a test of character, an assorter and valuer. It lays a dividing line between falsity and verity and ranges men on sides.

"Once to every man and nation
Comes the moment to decide,

In the strife of Truth with Falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offering each the bloom or blight,
Parts the goats upon the left hand,
And the sheep upon the right,
And the choice goes by forever
'Twixt that darkness and that light."

Jesus saw all that in his reflection on Israel's history, and therefore announced a breaking up, a differentiation, a revolution. It had to enter the Hebrew soul thoroughly, into the individual, into the family, into the nation as a whole.

Jesus was no mischief maker among men, a breeder of strife, the instigator of a class war. He was actually a peacemaker, an attuner, a worker for a commonwealth by means of personal education, and the blending of character enriched by high culture.

We may paraphrase his saying thus, "A man's stimulus, his urgency, his critics, his correctors, his educators are in the things and persons nearest to him in his own circle of occupation. The more variation in contact the more virtue. Let the household be open to opposites. Let extremes meet in sympathy. The home is the first training place of faculty; let it give freedom to native tendency, encourage definite aspirations, foster distinct efforts; and by the sympathetic working together of different characteristics build up personalities in strength and sweetness."

Indeed, with the incisiveness characteristic of him, Jesus might have said, "I am come to set a man at variance with himself....and a man's foes shall be they of his own personality." He sought to sharpen individual faculties, to make the heart challenge the mind, to rally emotion for the suffusion of reason, to have the various elements in the personality vital and working in awareness of each other. Each on its mettle for rich and radiant life. He called each man to self-adjustment, set him to realize what natural powers and qualities he had, to subdue the unworthy and culture the highest. A constant analysis of motives, choice of courses, and sacrifice of mean and useless things was required. There was no spiritual peace possible for a man, but by self-discipline, pruning, balancing, rectifying. To that severe yet joyous self-sanctification he urged each one. Perhaps Jesus had regard to household foes when he said "Love your enemies." An enemy is one who differs, who is the opposite in disposition, who takes a totally different view: why should he be hated for that?

We are apt to be absolute in our individualities, and to erect ourselves into paragons when we should regard ourselves as sharers of a universal intelligence, a small part only of which each can assimilate. We are not all meant to absorb the same elements, and grow to one shape and tint. A garden all roses, however full blown and sweet in smell, would be monotonous and speedily satiating. A world all saints, even if each were exactly like the other, would be too much for the most patient piety.

Uniformity has been mistaken for perfection. Conformity to a standard, is the dogmatist's way of raising men. They set up their creed and make all say it, establish their ceremony and make all participate, and salvation is accomplished. Each mind is cast in the same mould and has the identical prescribed expression: the emotion is the same in each, and the sameness is sacred.

Very sharply, even on the Temple steps, sounds the announcement: "I am come to set each at variance with the other." The declaration is startling. But a battle is not intended, not even a competition. What is indicated is a calm, free, unselfish growth of personal character. It really means no dictation as to belief, no coercion by statute, no restrictive instruction. Each is to have liberty of growth, originality and character, by his own choosing. The purpose of the open household is spontaneous character, formed, not by imitation but by personal effort; real character by spiritual vitality, not by any mimetic method.

We see then that the variance intended by Jesus was to be a production of mutual sympathy, and to be made serviceable for a richer and sweeter harmony. There is no harmony in a monotone. Harmony is the concord of various tones. You cannot make an oratorio out of one tune. You have one theme, but to the dramatic expression of it you place various voices, and have divisions in different keys and different measures, but all used to expound the theme musically. Each voice is a challenge and a comrade to the other, and puts the other on its mettle to sing truly.

In the sense in which Jesus used the term, each is the foe of the other. The Hebrews were accustomed to the term "Satan" as indicative of a prover, a tester, an appraiser. He was an adversary but not malignant. His object was to bring out the best, not to eternize the worst. The household foe is a friendly accuser, an enemy to be loved, a Satan to be welcomed.

Edward Carpenter puts it splendidly in his poem, "*The Secret of Time and Satan.*" The earnest soul saw its Satan approach, "magnificent and fully formed," his haughty challenge tauntingly delivered. In silence the challenged soul sprang upon his foe and smote him. A thousand times he was smitten back, but each blow brought forth fresh vigor, and in many renewed forms the assailed soul stood up against its persistent assailant, till at last it stood before him complete "with a body like his own and equal in might, exultant in pride and joy."

Then he ceased and said, "I love thee."

"And lo! his form changed and he leaned backwards and drew me upon him, and bore me up into the air and floated me over the topmost trees and the ocean, and round the curve of the earth under the moon, till we stood again in paradise."

We have called the foe a *fiend* when we should have called him *friend,* and hated when we ought to have loved. But that love is difficult.

Take it on historic lines. How are Calvin and Channing to love each other? Spurgeon and Darwin? Tolstoy and the Pope? General Booth and Nietszche? It would be a triumph of spiritual grace if they did.

And yet why should it not be? Why should we not respect each others' personalities, however great the contrast? Why should we not urge each other to variation and say: "Be as much yourself as you are fit to be, as original as you can. Show as high quality in your own person as you can attain and challenge with your best. Be not colorless, content with mediocrity, spiritless; but be radiant, large and wealthy in soul. That is what Nature is aiming at—to have her

household full of beings eager to live highly, each with significance, vividly representing some truth, some cause, some serviceability, stimulating each other for a rich and glorious humanity.

To each the oversoul says:

"Go forth and be in truth thine own creator. No longer in fear and trembling, but in kingship and power meeting the mystery of the world. By the pure and beautiful desires which spring within thee, like fountain waters from a hillside welling (which flow and grow into an endless stream running ever to the center of the earth), by these guided. Take with unerring choice and make and mold and carve and cut and force thy way to the center of all creation—to the heart indeed of all lovers."

The Industrial Democracy and Economic Necessity

The primary interest of life, that of providing sustenance, has developed into a form of "big business" today which seems to be killing rather than sustaining life; for those who receive benefits from the system are weakened through extravagant living to a final point of being useless to society, and the underlings and wage-slaves are kept in a state from which they have not sufficient strength of will to break away. Few have courage to initiate a new method of business because so many are tied up to the old through greed or poverty.

"Single taxers" believe that they have the only solution to save humanity from unjust conditions, yet they continue as individuals to do business along the old grasping lines, waiting to put their theories into practice when the other fellow is ready. "Socialists" believe that they have a solution for industrial ills, but they are waiting until they have control of the government before they develop socialistic industry,—meanwhile being tied up to capitalistic industry.

A theory that is not put into practice eventually loses its force and becomes inapplicable to conditions. Each set of theorists claims that it must wait for times and conditions to be ripe for its actual demonstration, not realizing that those who control life conditions today, are paving the way for conditions tomorrow. Theorists and agitators become faddists and social parasites; for the fundamental social evolution of society works out through effort, mental or physical, due to economic necessity. A body of men may be stirred to rebellion through a socialistic talk, yet if they do not in consequence get together and try to construct a new system, their emotion may prove harmful rather than beneficial; they will go on in the old system with rebellion in their hearts, and grind out an existence until death releases. Opportunity for constructive work is thus lost again and again. Effort to create is the salvation of humanity, however slight the result may be. If, instead of preaching revolt, the theorists and agitators would become leaders of constructive industry, teaching each man and each woman how to be a part of a new industry, how to supply the needs of human existence through methods leading to greater creative power, they would be serving humanity in a positive and beneficial way.

The co-operative industries which have developed have come about through economic necessity. The fact that some co-operative enterprises exist today, and operate successfully, indicates that the method is a possible one even with the so-called "Trust" dominance. The "Trust" has become a bugaboo which kills effort even before it is initiated. The "Socialists" claim that it is impossible to have socialistic industry until the "Trust" is taken over by the government, and that effort is useless except along political lines. In the history of the world there has ever been danger in working along purely political lines,—it leads inevitably to demagogism. For government is but the shell of society; it is the formal expression of social organism; it is secondary to the great vital throb of social effort as demonstrated in the bread and butter struggle. Industry is the fundamental element in human existence, and not until we have industrial democracy can we have governmental democracy. So why put off the day to create a new industry? Why not begin today, and, if failing, die in creative effort rather than in slavish toil?

Even should that Utopian time arrive in which the government would be in the hands of the "Socialists," reconstruction of the "Trust" would be found necessary. A town made up of a single industrial plant is not socialistic; nor are cities which have developed to meet the needs of capitalistic enterprise, socialistic. The big industrial plants as we have them today may be economical from the standpoint of "Big Business," but from the standpoint of humanity they are soul-killers. "Socialists" would not have soul-killing institutions; then why talk of taking over the "Trusts," the product of a feudal industrialism? Has not the idea of co-operation, of organization for mutual benefit, existed independent of the "Trust" idea?

When communities are co-operative enterprises and all citizens are well fed and well clothed, it may be asked what will be the economic forces which will bring about the development of natural resources? Greed and poverty have seemed to be the forces so far, and if such are necessary, development would better cease. But life means growth, growth means increasing needs, and effort to supply these needs will surely prove effective in maintaining human progress. It is effort which has created the "Trusts" and it is more effort which will create "Co-operation." "Wall Street" will pass out of existence as a controlling element in politics only when industrial democracy makes headway. Government, legislation, judicial decisions will then conform to the industrial democracy, and intelligence, public spirit and real statesmanship will maintain the "Co-operative Commonwealth."

G. L. Pollard.

She Kept Her Word

Senator Root was talking about a certain resourceful corporation. "They can get around anything," he said, a touch of admiration in his voice. "They remind me of a Narragansett girl.

"A Narragansett girl, driving a sixty-horsepower gray roadster, admitted:

"'Yes, I've accepted David.'

"'Why, said the girl beside her, 'you told me positively that if David proposed to you your answer would be a word of two letters.'

"The other girl, blushing a little, said softly:

"'But I answered Dave in German.'"—*Washington Star.*

Do It With—Not for—the Immigrant

Norman M. Thomas is known in a jesting yet earnest way as the Presbyterian "bishop" of the upper East Side of New York City. His work as pastor and organizer in the Harlem district has brought him into close personal touch with the immigrant from all lands and gained for him an intimate understanding of the problem of the church and the alien.

There lies before me as I write a copy of "An Open Letter to Ministers of the Gospel," issued by the American Federation of Labor. In it there is this paragraph: "Trades unionism is doing more to Americanize the immigrant than any other institution, not excepting the church, according to the United States labor commissioner in the bi-monthly report issued January, 1905. . . . In the labor union he gets away from his clannish instinct, which even his religion has not heretofore been able to accomplish."

A more striking condemnation from a less partisan source is to be found in "The Immigration Problem," by Jenks and Lauck, based on the elaborate reports of the immigration commission. Again I quote:

"The work done by native churches among the immigrants is regarded as of a purely missionary nature. There is little tendency to promote association among natives and foreigners such as exists among natives. Indeed, one of the most striking features of the whole immigration situation is the almost entire indifference of the native churches to the immigrants, and the general lack of religious and welfare work among them. The native American churches claim that their efforts have largely resulted in failure because of the immigrant churches and the segregation of the immigrant population. However this may be, it is undoubtedly true that the American churches are passing by a great opportunity for social service. Their inertness is principally due to race prejudice, and the general alienation of the church from the workinman" (p. 256).

There are really two charges here—one, that the churches are indifferent to the immigrants and do almost no work among them; and the other, that what work is done does not promote assimilation or association between natives and foreigners. The first of these is become less weighty because of the increasing activity of the churches; but the second remains with a force practically unabated. The churches are doing more *for* the immigrants, but very little more *with* them.

We preach a beautiful doctrine of brotherhood and of the unity of the race, but would be hard put to it to explain what we mean by the word. Certainly we do not mean that we will open our own comfortable churches to the "dagoes" and "hunkies" and "wops" who live around the corner. For them we hire a storeroom somewhere and get tremendous satisfaction out of the deed. In short, to a degree all too great, the church has substituted benevolence at long range for brotherhood, and self-satisfied patronage for service. These things are better than nothing, but they are not Christian in the highest sense. Historically it is possible, of course, to show what Christianity has done and is doing for real brotherhood; the point of criticism is that we are so far from Christ's uncompromising ideal and there is so much empty sentimentality and almost hypocrisy about our present professions. The unity in Christ, so dear to Paul, is reduced to a theological statement.

Any worker in a so-called "mission" can cite all too many proofs of this failing. It is confined to no one class of men, rich or poor, and it is most apparent when the practice of brotherhood involves the breaking down of racial barriers. It is almost invidious to give personal illustrations of this undemocratic point of view in our churches. Let each man look around and examine his own attitude toward the foreigner—to say nothing of the colored man—at his church's door. Let him ask himself whether his church has caught the faintest vision of what it means for America and for the kingdom of God, which is a democracy of brethren, to have in all our industrial communities thousands of aliens, many of them practical atheists, whom we blissfully leave to their own friendlessness and to their suspicions and misconceptions concerning our church and our country.

Two incidents out of many seem necessary to make my meaning plain. For several weeks a certain family in my parish refused to send their children to Sunday school because of "those dirty Italians." In this case the refusal was made positively humorous by reason of the fact that this particular family were themselves absolutely the dirtiest in a district not noted for cleanliness. Only they were not Italian, but German Americans! In passing it is perhaps fair to point out that there is often more justification for rigorous distinctions in tenement districts than elsewhere. Families who have hardly won a precarious foothold on the ladder leading upward and have acquired a higher ideal for their children instinctively seek to maintain it against those with lower standards who swarm around them, and such protection sometimes to them implies an exclusiveness like that by which the Jewish nation before Christ maintained its moral supremacy. And yet even in these cases we must preach that the surest defense is the missionary spirit.

The second story will speak for itself. Not long ago a certain Italian congregation was rendered homeless pending the construction of its new building. Fortunately not far away was a church which did not use its building at the hours of the Italian services, and to that neighbor application was made for one month's hospitality, for which the Italians would pay $25 to cover any extra charges for light and janitor service. The request was granted, not without some opposition. At the end of the month, owing to unforeseen delays, the Italian church was still homeless and applied for a short extension of time. So bitter was the opposition of at least a minority of the American church that its pastor did not dare raise the question of a continuance of the favor for fear of the effect on his own work. He himself is one who has proved his friendship to the Italians. He felt, not unjustly, that much had been gained in persuading the American church to be hospitable for a month, and yet the fact remains that a church which calls itself by the name of the Master and Friend of all mankind shut its doors on its Christian brethren because they were Italian. It must be borne in mind that there was no question of the order or reverence of the visiting congregation. Only race prejudice was involved. The hospitality refused by the church was granted by a social settlement. I do not tell the story to criticize one church, which, if anything, is better, not worse,

than some I know; but what shall we say of the Christianity which is symbolized here and which finds other expression in the churches which blissfully ignore the very existence of the foreigners at their doors?

Some of you who read will begin to raise at once the practical hindrances to a brotherhood which really means association with these aliens. You will think of the tremendous difficulties of assimilating men of different training, ideals, social position, language—yes, and standards of personal cleanliness; and these are factors which cannot be ignored in our handling of the problem. It is, of course, impossible to have one service for all languages, races and temperaments. The point is that we have complacently accepted these differences as making anything like real fusion in spirit and in devotion to the common cause impossible. We don't, for all our talk, really know what democracy and brotherhood in the church of Christ mean, and both the church and the nation suffer in consequence.

All observers, even the most critical, of the tremendously significant strike at Lawrence have pointed out the marvelous fashion in which the Industrial Workers of the World fused into one brotherhood the babel of nationalities represented among the factory workers. Only one resident in a community made up of these mutually suspicious races can realize the wonder of the achievement. Are we to admit that what was possible for this dangerous revolutionary organization is impossible for the church of Christ? We shall only prevail against the dangers of such an organization by ourselves working passionately for justice for the toilers and by practicing a greater solidarity than that of the working class—even the brotherhood of man as Christ conceived it.

Once Christianity was based on brotherhood within the church. Bond and free, Greek and barbarian, worshiped together in love. In their enthusiasm the early disciples had all things in common, and not all the learning which has been expended to prove the folly of that naive communism can gainsay the mighty idealism back of it. A little later the Gentile Christians gave of their poverty to relieve the famine of their brethren the Jews. Paul in the last chapter of Romans is able to name in one church representatives of widely divergent classes. Are we to admit that Christianity has lost its ancient power?

The task is never easy. There is too much ignorance and prejudice on all sides to be conquered. The cure for our failures is more intelligence, harder work and deeper devotion. We shall succeed only in the spirit of Christ, which is the spirit not of the bountiful patron but of the suffering servant, who was the friend of the lowly. The bonds of race and of social distinction may seem like iron bands, but they can be melted by the white heat of unselfish devotion to Christ and those for whom he died.—*Norman M. Thomas in The Continent,* October 24, 1912.

Unitarianism—A Sentiment and a Thought

It is my purpose to show clearly and unmistakably the relation of feeling to truth, and to maintain that Unitarianism is more than a feeling. The question naturally arises, how do we come to truths? There are many who assert that we attain to truth, religious truth, through *feeling*. For example: Professor Henry Jones of Glasgow says that "certain great realities seem to break into consciousness by the way of emotion."

Martineau says that "in matters of faith reverence gives perception of truth in ideas."

Rev. Charles A. Allen says that "we are perfectly sure that by feeling we apprehend eternal truths."

Dr. C. C. Everett says that "the religious feeling is in advance of intellectual recognition," and Emerson and many others make similar assertions.

There can be no doubt of the value of religious feeling. There can be no doubt that there roll in upon the shores of our lives waves of emotion, desire, aspiration from the mysterious, unknown sea; but to say that by this *feeling* we "apprehend eternal truths," not to be reached by the intellect, is pure fancy. Feeling or intuition, it is said, "gives us truths." Why not then call them knowledge? Truths about God and an unseen world are real truths, and truths that are known are knowledge. But is there any method of knowledge other than that of search, analysis, experience and legitimate deduction from that experience? All the truths we know about God and the unseen world are at the last, scientific truths in the most real sense. They are gotten in a way that can be communicated and criticised, and are subject to constant revision as more light comes.

Men claim by direct experience, by an inward sense, they have a revelation that God is, and cares like a father for every human child; that there is an unseen world, and that the soul survives across the abyss of death. Science challenges that statement, and asks how do they know that the "revelation," the "vision" is produced by a real Being? Science does not say there is any reason *a priori* why this should not be so, but it does say that it is a matter for investigation, for proof.

Ah me! If ministers know absolutely by an inward feeling or sense that God is, that He is good, and that the soul lives in a beautiful heaven, every Unitarian pulpit ought to be a throne of fire sending light and hope into the hearts of the millions. O if only that light and hope could come into my sad and lonely heart!

But why may there not be these mountain tops of realities gleaming above a far river, or a gilded distant sea, that there is a Purposer in this illimitiable universe; that this vast scheme of things is moving toward a million goals (to be succeeded by millions more) goals worth all the blood and anguish they have cost; and that the human soul is only on the threshhold of its great career? And why may not these realities be discoverable, but if discoverable, it will be by the method of science and philosophy?

Therefore I maintain that Unitarianism must be a religion and a metaphysics, or it will surely die.

Unitarianism is a feeling, but it is something more; it is an idea, a thought, a dogma, namely: that the *intellect* may be *trusted*.

James G. Townsend.

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THE FIELD

"The World is my Country, to do Good is my Religion."

ANTI-SEMITISM

A staff reporter of the *Jewish Criterion* recently interviewed one of the noted Presbyterian divines of Greater New York—Rev. S. Edward Young, D. D.—on the subject of anti-Semitism in America. He sought to ascertain the reason for such a race antagonism as is manifest in many directions; notably, in hotels, clubs, private schools, etc. As quoted in the *Criterion* of October 11 Dr. Young said, among other things:

"This discrimination is undoubtedly without 'moral' justification, for the reason that the Israelites conform to the best ethical standards to a degree not excelled by any other people. Invariably I have found a great moral issue backed by the rabbis and the overwhelming majority of the Jewish citizenship. Doctor Parkhurst tells me that in his memorable fight against political corruption in New York City, the Hebrews were with him practically to a man.

* * * * *

"That this discrimination is unworthy of large-minded men and women appears, to me, to be beyond question.

"I have a notion that there are two deep and subtle reasons for anti-Semitism—the habit of blaming the Hebrews for the ill treatment of Jesus Christ and the singular ability of the Hebrew in the matter of money getting.

"About the time of the crucifixion of Christ some of my ancestors in Scotland, according to the conclusions of eminent scholars, were cannibals; certainly numbers of them were, about that time, what we would designate as savages; yet, I should deem it quite unfair if the world should visit upon me its vengeance for the misdeeds of those far ancestors. If any Jew today treats Jesus Christ unworthily I may have from the Christian viewpoint, some reason to think him a fit subject for missionary enterprise; I cannot properly, from the Christian viewpoint, hold him responsible or in any measure dislike him for what his distant ancestors did, unless he indorses their conduct.

"Nothing could be more absurd than this hatred of the Jew by the Christian on account of the treatment of the Nazarene, who himself was a Jew, as were nearly all of His disciples and the writers of the New Testament.

"I do not think the average Jewish immigrant is less promising material for future American citizenship than is the average Catholic or Protestant immigrant. He is a great deal better than large groups of immigrants who have been dumped upon our shores.

"I think that the Jew should bear in mind that the early institutions of this country, carefully searched in documentary form, and the spirit of the founders of America, were full of the Christian religion; and that the Jew should give Christianity credit for the existence of this land of freedom, and should, if need be, strain a point in helping to maintain the Christian principles in accordance with which the American nation began and has grown. I hasten to say that, so far as the government of the nation is concerned, I believe the average Jew will find no straining of a point necessary in order to do this.

"Furthermore, I am of the opinion that the Jew of refinement and humanities is less and less discriminated against socially.

"Let the Hebrews and the rest of us become acquainted. So soon as we really know each other we will like each other."

ARE WE TOLERANT?

We are accustomed to say, in these latter days, that intolerance, spelled with a capital "I," is a thing of the past, until, perchance, we happen upon some such incident as the following, reported in the *Unitarian Calendar* for October:

"One of our missionaries who has been holding meetings in a theater for some time received the following letter:

"The owners of the property occupied by you have noted with regret the fact that the theater is being used for services of the Unitarian character. We have certainly no wish to prevent the theater from being used for any Christian service, but, as we understand that in the Unitarian belief the divinity of Christ is denied, we would very much appreciate it if you would arrange to have the services omitted."

This act on the part of the owners of the property referred to has become a source of much public interest, and instead of working to the disadvantage of our movement in that city, will call the attention of a wider public to its aims and purposes.

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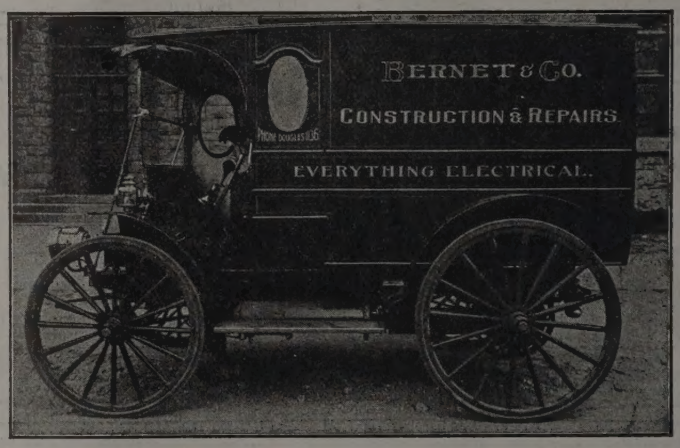

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